

THE
UNDECEIVING
OF
THE PEOPLE
In the point of
TITHES.

Wherein is shewed,

That never any *Clergy* in the Church of God hath been, or is maintained with lesse charge to the *Subject*, then the established *Clergy* of the Church of *England*.

I. That there is no *Subject* in the Realme of *England*, who giveth any thing of his *owne*, towards the maintenance of his *Parish-Minister*, but his *Easter-Offering*.

II. That the change of *Tithes* into *Stipends*, will bring greater trouble to the *Clergy*, then is yet considered; and far lesse profit to the *Countrey*, then is now pretended.

By *Pet. Heylyn D. D.*

1 COR. 9. 7.

Who goeth a Warfare any time at his own charges? Who planteth a Vineyard and eateth not of the fruit thereof? Or Who feedeth a flock, and eateth not of the milk of the flock?

L O N D O N,

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THE
UNDECIDED
OF
THE PEOPLE

of blood-cows of the Church of England.

1. The first is no different from the second, who
is a man of letters, a man of letters, a man of letters.

[illegible]

10

21-1-1941



To the Reader.


THE Lands of Bishops and Cathedralls, being put to sale, there remained nothing to support a sinking Ministry but Parochial Tithes; and upon these the eyes of Avarice and Rapine were so strongly fixt, that all endeavours to preserve them were almost grown desperate. The Horseleach and her daughters in the book of Proverbs are alwayes on the craving hand; nothing but Give, Give, to be heard amongst them. Non missura cutem nisi plena cruoris hirudo, in the Poets language. When they have once tasted the sweets of blood, they never lose their hold till full, and when full not satisfied. The Prey when brought within the view must be hunted close. And to this end the Anabaptists on the one side, and the Adjutators on the other so bestirred themselves, that Petitions against Tithes were hammered in all parts of the Kingdom, the Parliament continually vexed with their importunities, the vulgar Landholders fool'd into an opinion that they should have those Tithes themselves, which before they paid unto the Clergy; the common Tradesman and Artificer which had none to pay, opening as wide as any of the rest to make up the Cry. In this Conjunction of Affairs, Anno

To the Reader.

1648. I published a short and plain Discourse, intituled, The Undeceiving of the people in point of Tithes, under the name of Ph. Treleinie, the letters of my own name being transposed into that in the way of Anagram. For though I was then sequestred from my Church-preferments, in a condition rather of paying then receiving Tithes, and consequently could have no self-ends in it as the case then stood: yet I was fearfull lest the work if avowed for mine, should be neglected as the product of corrupted Interests of one that wholly advocated for his own concernments. What benefit redounded by it unto some, what satisfaction unto others, I had rather thou shouldst hear elsewhere then expect from me. All I shall adde now is but this, that I hope it will not be lesse profitable unto them that read it, nor read by any with more prejudice and disaffection, now I acknowledge it for my own, then when it came before them in a borrowed name; and so fare thee well.

THE UNDECEIVING OF THE PEOPLE

In the point of TITHES.

 Amongst those popular deceits which have been set abroad of late to abuse the people, there is not any one which hath been cherished with more endearments, then a perswasion put into them of not paying *Tithes*: Partly, because it carrieth no small shew of profit with it, but principally as it seems a conducive means to make the *Clergy* more obnoxious to them, and to stand more at their devotion then they have done formerly. Upon these hopes, it hath been the endeavours of some leading men to represent it to the rest as a *publick grievance*, that the *Clergy* being but an-handfull of men in comparison of all the rest of the kingdome, should goe away with the *tenth* (or as some say, the *sixth* part) of the fruits of the earth; and that the *Minister* sitting still in his contemplations, should live upon the sweat of other mens brows, and taking pains amongst the people but one day in seven, should have the *tenth part of their estates* allotted to them for their maintenance. And 'tis no marvel if some few, on these mis-perswasions, have importuned the high Court of *Parliament* from time to time with troublesome and clamorous *Petitions* to redresse this wrong; and put them up also in the name of whole *Counties* (although the generality of those *Counties* had no hand therein) to adde the greater credit and authority to them. In which designe, although they have prevailed no further on the two houses of *Parliament*, then to be lent away with this generall promise, *that in due time their Petitions should be taken into consideration*; and that it was the pleasure of the severall and respective Houses, that in the mean season they should take care that *Tithes be duly paid according to Law*: yet

^a As in the answer to those of Hartford, Kent, &c. they

The undecieving of the People

they which have espoused the quarrell, will not so be satisfied. For when it pleased the *Lords and Commons* to set out an *Ordinance* bearing date *Novemb. 8. 1644.* for the true payment of *Tithes and other duties according to the laws and customes of this Realme*; there came out presently a pamphlet entituled, *The Dis-mounting of the Ordinance for Tithes*; followed and backed by many a scandalous paper of the selfe-same strain. And when it seemed good to the said *Lords and Commons*, on the precipitancy of some of the *Clergy* under sequestration, to set out their additionall *Ordinance* of the ninth of *August, anno 1647.* it was encountered presently with a scurrilous pamphlet, entituled, *A Preparation for a day of thanksgiving to the Parliament for their late Ordinance for Tithes, newly mounted and well charged with treble damages, for the peoples not giving the tenth part of their estates to the Clergy or Impropriators.* And this, according to the style of those *Petitions*, is said to be the result of the *Parliaments friends in Hartfordshire*; though I am verily perswaded that few, if any of the *Gentry* and men of quality in the Country, were acquainted with it. But be it the result of few or many of the *Parliaments friends* (though I conceive they are but back-friends to the *Parliament*, who set so slight a value on their *Constitutions*) the Title doth afford two things worthy consideration: First, that the maintenance of the *Clergy* here by Law established, is said to be by giving to them the tenth part of every mans estate: and secondly, that the blow goes higher then before it did, and aims not onely at the devesting of the *Church* of her ancient *Patrimony* but at the depriving of the *Gentry* of their *Improprations*, which many of them hold by lease, many by inheritance, all by as good a title as the Law can make them. I know there hath been great pains taken by some learned men, to state the *Institution and Right of Tithes*; and severall judicious Tractates have been writ about it; which notwithstanding have not found such entertainment as they did deserve: partly, because being written in an *Argumentative* way, they were above the reach of the vulgar Reader; but principally, because written by men engaged in the cause, and such as might be byassed with their own interest in it. For my part I am free from all those engagements which may incline mee to write any thing for my private ends, being one that payeth *Tithes* and

and such other duties as the *Lawes* and *Ordinances* doe injoyn. And though I sit far off from the fountain of businesse, and cannot possibly see at so great a distance, what might best satisfie the doubts and clamors of unquiet men: yet I shall venture to say somewhat in a modest way towards the *Undeceiving of the People* in this point of *Tithes*, whose judgements have been captivated by those mis perswasions, which cunningly have been communicated and infused into them. And I shall doe it in a way, (if I gueesse aright) which hath not yet been travelled in this present point; such as I hope will satisfie all them of the diverse party, but those who are resolved before-hand, that they will not be satisfied. For whereas the whole controversie turneth on these three hinges: first, that the maintenance allowed the *Clergy* is too great for their calling, especially considering the small number of them: secondly, that it is made up out of the *tenth part of each mans estate*; and thirdly, that the changing of this way by the payment of *Tithes* into that of *Stipends*, would be more gratefull to the *Countrey*, and more easie to the *Clergy*: I shall accordingly reduce this small discourse unto these three herds. First, I will shew, that never any *Clergy* in the Church of God hath been, or is maintained with lesse charge to the Subject, then the established *Clergy* of the Church of *England*. Secondly, that there is no man in the Realm of *England*, who payeth any thing of his own towards the maintenance of his Parish Minister, but his Easter Offering. And thirdly, that the changing of *Tithes* into *Stipends*, would bring greater trouble to the *Clergy*, then is yet considered, and far lesse profit to the *Countrey*, then is now pretended. These *Propositions* being proved, (which I doubt not of) I hope I shall receive no check to my undertaking, considering that I doe it of a good intent to free the *Parliament* from the trouble of the like Petitions, and that the common people being disabused, may quietly and fearfully discharge their duties according to the *Lawes* establish'd; and live together with that unity and godly love which ought to be between a *Minister* and his *Congregation*. This is the end of my designe, which if I can effect, it is all I aim at: And with this *Declaration* of my minde and meaning, I trust this short discourse of mine will be, if not applauded, yet at least excused. First then I aim to prove this point:

I. That

The undercivving of the People

I. That never any Clergy in the Church of God, hath been, or is maintained With lesse charge to the Subject, then the established Clergy of the Church of England.

For proof of this, we must behold the Church of God, as it stood under the Law in the Land of Canaan, and as it now stands under the Gospel in the most flourishing parts of Christendom. Under the Law, the Tribe of Levi was possessed of 48 Cities, and the Territories round about them, extending every way for the space of 2000 cubits, which in so small a Country was a greater proportion, then the rents received by the Clergy of all the Bishoprick and Chapter Lands in the Realm of England. Then had they besides Tribes (whereof more anon) the first-born of Mankind, and all unclean beasts, which were redeemed at the rate of five shekels apeece, amounting in our mony to 12 s. 6 d. and of the firstlings of clean beasts, their blood being sprinkled on the Altar, and the fat offered for a burnt-offering, the flesh remained unto the Priests. Of which, see *Numb.* 18. v. 15, 16, 17, 18. They had also the first-fruits of Wine, Oyl, and Wool, *Deut.* 18. v. 4. yea and of all things else which the earth brought forth for the use of man; the first-fruits of the dough, *Numb.* 15. v. 20, 21. the meat-offerings, the sin-offerings, the trespass-offerings, ^b the shew-bread, ^c the heave-offerings, and the shew-bread: as also of all Eucharisticall sacrifices, the breast and the shoulder; of others the shoulder and the two cheeks, and the maw; ^c and the whole burnt-offering, they received the skin. ^d Then adde, that all the males of the Tribes of Israel, were to appear thrice yearly before the Lord, and none of them came empty-handed: and that if any had detained any thing in part or in whole, which was due by law, he was to bring a *Ramme* for an offering, to make good that which was detained, and to adde a fifth part to it in the way of recompence. Besides, these duties were brought in to the Priests and Levites without charge or trouble. And if any for their own ease desired not to pay in kinde, but to redeem the same for a summe of money; the estimation of the due was to be made by the Priest; ^e and a fifth part added, as before, for satisfaction. In a word; such and so many allowances had the Priests and Levites, that setting by the Tithes of their corn, cattell, and of all manner of increase; their maintenance by far exceeded that of the English Clergy; and adding unto the

^b Levit. 2.
3. & 7. 5. 7.

^c Levit. 7.
33, 34.

^d Ib. v. 8.

^e Lev. 27.
12, 13.

the *Tithes* of all creatures tithable, it doth more then double it. For in the payment of their *Tithes* by the Lords appointment, there was not only a full tenth of all kinds of increase, but such an imposition laid on all kinds of graine, as came to more then a *sixt* part of the crop it selfe: insomuch that of 6000 bushels, 1121 accrued into the *Priests* and *Levites*; 4779. remaining only to the Husbandman. For first, out of 6000 bushels (and so accordingly in all after that proportion) a *sixtieth* part at least, (and that they tearmed the *Therumah* of the *evill eye*, or the niggards *first-fruits*) was to be set apart for the first-fruits of the threshing floor; which was one hundred in the totall. Out of the residue, being 5900 bushels, the first *Tithe* payable to the *Levites*, which lived dispersed and intermingled in the rest of the Tribes, came to 590 bushels; and of the residue being 5310 bushels, 531 were paid for the *second* *Tithe* unto the *Priests*, which ministred before the Lord in his holy Temple; yet so, that such as would decline the trouble of carrying it in kinde unto *Hierusalem*, might pay the price thereof in money according to the estimate which the *Priests* made of it. To which a fift part being added (as in other cases) did so improve this *Tithe* to the *Priests* advantage; as that which being paid in kind, was but tenne in the hundred, being thus altered into money, made no lesse then twelve. Now lay these severall sums together, and of 6000 bushels, as before was said, there will accrew 1121 to the *Priest* and *Levite*, and but 4779 to the Lord or Tenant. By which accompt the *Priests* & *Levites* in the tithing of 6000 bushels, received twice as much within a little, as is possessed or claimed by the *English Clergy*, even where the *Tithes* are best paid, without any exemptions, which are so frequent in this Kingdome.

But then perhaps it will be said, that the *Levites* made up one of the twelve Tribes of *Israel* and having no inheritance amongst the rest but the *Tithes* and *Offerings*, besides the 48 Citties before mentioned, were to be settled in way of maintenance correspondent unto that proportion. But so (they say) it is not in the case of the *English Clergy*, who are so far from being one of twelve or thirteen at most, that they are hardly one for an hundred; or as a late pamphlet doth infer, not one for five hundred. Who on this supposition, that there are 500 men and women in a Country parish, the lands whereof are worth 2000 l.

f Tithe-gatherers no Gospel-Ministers.

The underviving of the People

per annum, and that the *Minister* goeth away with 400 l. a year of the said two thousand : concludeth, that he hath as much for his own particular, as any sixscore of the parish, supposing them to be all poor or all rich alike ; and then cries out against it as the greatest cheat and robbery that was ever practised. But the answer unto this is easie, I would there were no greater difficulties to perplex the Church. First, for the Tribe of *Levi*, it is plain and evident, that though it passe commonly by the name of a *Tribe*, yet was it none of the twelve Tribes of *Israel*, the house of *Joseph* being sub-divided into two whole Tribes, those namely of *Ephraim* and *Manasses*, which made up the Twelve. And secondly, it is as evident, that it fell so short of the proportion of the other Tribes, as not to make a sixtieth part of the house of *Jacob*. For in the general muster which was made of the other tribes, of men of 20 years and upwards, such onely as were fit for arms and such publick services, the number of them came unto 635500 fighting men ; to which if we should adde all those which were under 20 years and unfit for service, the number would at least be doubled. But the *Levites* being all reckoned from a month old and above, their number was but 22000 in all, (of which see *Num.* 1. 46. & 3. 39.) which came not to so many by 273 as the onely first born of the other Tribes : and therefore when the Lord tooke the *Levites* for the first-born of *Israel*, the odde 273 were redeemed according to the Law, at five *shekels* a man, and the money which amounted to 1365 *shekels* was given to *Aaron* and his sons, *Num.* 7. 47, 48. Which ground so laid according to the holy Scriptures, let us next take a view of the *English Clergy*, and allowing but one for every parish, there must bee 9725, according to the number of the parish Churches ; or say ten thousand in the totall the residue being made up, of *Curates* officiating in the Chappels of Ease throughout the Kingdome : and reckoning in all their male children from a month old and upwards, the number must be more then trebled. For although many of the dignified and beneficed *Clergy* doe lead single lives, yet that defect is liberally supplied by such married *Curates*, as doe officiate under them in their severall Churches. And then, as to the disproportion which is said to be between the *Clergy* and the rest of the people, one to five hundred at the least : the computation is ill grounded, the collection worse. For first, the

in the point of Tithes.

9
computation ought not to be made between the *Minister* and all the rest of the parish, men, women, and children, Masters, and Dames, men-servants, and maid-servants, & the stranger which is within the gates; but between him and such whose estates are *Titheable*, and they in most parishes are the smallest number. For setting by all children which live under their parents, servants, apprentices, artificers, day-labourers, and poor indigent people; none of all which have any interest in the *Titheable* lands: the number of the residue will be found so small, that probably the *Minister* may make one of the ten, and so possibly no more then his own share comes to. And then how miserably weak is the *Collection* which is made from thence, that this one man should have as much as any sixscore of the rest of the parish, (supposing that the parish did contain 500 persons) or that his having of so much were a cheat and robbery? And as for that objection which I find much stood on, that the *Levites* had no other inheritance but the *Tithes* and offerings, *Numb. 18. 23.* whereas the *English Clergy* are permitted to purchase lands, and to inherit such as descend unto them; the answer is so easie, it will make it selfe. For let the *Tithes* enjoyed by the *English Clergy* descend from them to their posterity, from one generation unto another, as did the *Tithes* and Offerings on the Tribe of *Levi*: and I perswade my selfe, that none of them will be busied about purchasing lands, or be an eye-sore to the people in having more to live on then their *Tithes* and Offerings. Till that be done, excuse them if they doe provide for their wives and children, according to the Lawes both of God and Nature. And so much for the parallel in point of maintenance, between the *Clergy* of this Church and the Tribe of *Levi*.

Proceed we next unto the *Ministers* of the *Gospel* at the first plantation, during the lives of the Apostles, and the times next following; and we shall finde, that though they did not actually receive *Tithes* of the people, yet they still kept on foot their right; and in the mean time, till they could enjoy them in a peaceable way, were so provided for of all kind of necessities, that there was nothing wanting to their contentation. First, that they kept on foot their *Right*, and thought that *Tithes* belonged as properly to the *Evangelicall Priesthood*, as unto the *Legall*: seems evident unto me by *S. Pauls* discourse: who

The undeceiving of the People

proves *Melchisedech's Priesthood* by these two arguments: first, that he *blesse*d *Abraham*; and secondly, that he *tithed* him, or received *Tithes* of him. For though in our *English* translation it be onely said, that he *received Tithes of Abraham*, which might imply that *Abraham* gave them as a gift, or a free-will-offering, and that *Melchisedech* received them in no other sense: yet in the *Greek* it is δεδεδωκεν. ⁊ ἀβέβαιον, which in plain *English* is, that he *tithed Abraham*, and tooke them of him as his due, *Heb. 7. 6.* If then our Saviour be a *Priest after the order of Melchisedech*, as no doubt he is, hee must have power to *tithe* the people as well as to *blesse* them, or else he comes not home to the *type* or figure: which power of *Tithing* of the people, or receiving *Tithes* of them, since he exerciseth not in person; it seems to me to follow upon very good consequence, that he hath devolved this part of his power on those whom he hath called and authorised for to *blesse* the people. Certain I am, the *Fathers* of the *Primitive times*, though they enjoyed not *Tithes* in *specie*, by reason that the *Church* was then unsettled, and as it were in motion to the land of rest, (in which condition those of *Israel* paid no *Tithes* to *Levi*) yet they still kept their claim unto them, as appeares clearly out of *Origen*, and some other *Ancients*. And of this truth I thinke no question need be made amongst knowing men. The onely question will be this, Whether the maintenance which they had till the *Tithes* were paid, were not as chargeable to the people as the *Tithes* now are (supposing that the *Tithes* were the subjects own.) For my part I conceive it was, the people of those pious times not thinking any thing too much to bestow on *God*, for the encouragement of his *Ministers*, and the reward of his *Prophets*. They had not else sold off their *lands* and *houses*, and brought the prices of the things which were sold, and laid them at the *Apostles* feet, as we know they did, *Acts 4. 34, 35.* but that they meant that the *Apostles* should supply their own wants out of those oblations, as well as the necessities of their poorer brethren. I trow, the selling of all, and trusting it to the dispensing of their *Teachers*, was matter of more charge to such as had *lands* and *houses*, then paying the *tenth* part of their house-rent, or the *Tithe* of their *lands*. And when this custome was laid by, (as possibly it might end with the *Apostles* themselves) the offerings which

succeed

succeeded in the place thereof, and are required or enjoyned by the Apostolicall Canons, were so great and manifold, that there was nothing necessary to the life of man, as honey, milke, fowle, flesh, grapes, corn, oyl, frankincense, fruits of the season, yea strong drink, and sweet meats, which was not liberally offered on the *Altars*, or *oblation-Tables*: insomuch as the Author of the Book called the *Holy Table*, name, and thing, &c. according to his scornfull manner, saith of them, that they were rather *Pantaries, Larders, or Store-houses*, then so many consecrated *Altars*. And though he make those *Canons* but as so many *Pot guns*, yet as great *Criticks* as himselfe esteeme otherwise of them, as his *Antagonist* in that quarrell proves sufficiently. And as for that particular *Canon* which requires these offerings, it is but an exemplification or particularizing of that which is more generally prescribed by *S. Paul*, *Gal. 6. 6.* where he enjoyneth him that is taught to communicate to him that teacheth him, in omnibus bonis, in all his goods, as the *Rhemists* read it very rightly, and not in all good things, as our late translation. Now this *Injunction* reacheth to all sorts of people, to the poor as well as to the rich, as it appears plainly by a passage in *S. Cyprians* works, where he upbraids a wealthy widow for comming empty-handed, and without her offering to the *Altar* of God, and eating of that part of the sacrifice which the poor had offered. g To the improvement of the maintenance of him that teacheth, not onely the rich men were to offer out of their abundance, but the poor woman also was to bring her *Mite*. They had not else come home to *Saint Pauls* commandement, which reacheth unto all sorts of people without any exception; to every one according to that measure of fortune which God hath given him: Which clearly sheweth, that though the payment of *Tithes* fall heavier upon landed men, then possibly it might doe in the *Primitive times*, before the Church was in a condition to demand her rights: yet speaking generally of the people of a Church or parish, the charge was greater to them then, than it hath been since; the greatest numbers of the people being freed from *Tithes*, (because they have no lands from whence *Tithes* are payable) who could not be discharged from the communication of their goods and substance without a manifest neglect of *Saint Pauls* *Injunction*. More then this yet, besides what was

g *Locuples*
 & dives in
 dominicum;
 sine sacri-
 ficio venit,
 & partem
 sacrificii
 quod pau-
 per obtulit
 sumis. Cyp.
 de piet. &
Eleemos.

The undecaying of the People

*Beda in
hystor. Ec-
cles. l. 1.*

communicated in a private way, for the encouragement and support of him that taught; which we may well conceive to be no small matter: the publick offerings of the people were of so great consequence, as did not onely serve to maintain the Bishop, according to his place and calling, and to provide also for the Priests or Ministers which served under him; but also to relieve the poor and repair their Churches. ^h And therefore certainly the faithfull of those times were generally at more charge to maintain their Ministry, then the subject is with us in England; the greatest part of which by far pay no Tithes at all to the Parish-Minister, and no man any thing at all towards the maintenance of the Bishop, as in former dayes.

Follow we our designe through severall Countries, and we shall finde the Clergy of most parts in Christendome, either more plentifully endowed, or else maintained with greater charge unto the Subject, then the Clergie of the Church of England. In France, the Author of the Cabinet computes the Tithes and temporall Revenues of the Clergy, besides provisions of all sorts, to 80 millions of Crowns; but his accompt is disallowed by all knowing men. Bodin reporteth from the mouth of Monsieur d' Alemand, one of the Presidents of Accompts in Paris, that they amount to 12 millions, and 300000 of their Livres, which is 1230000 l. of our English money; and he himselfe conceives that they possesse seven parts of twelve of the whole Revenues of that kingdome. The book inscribed *Comment d' Estat* gives a lower estimate, and reckoning that there are in France 200 millions of Arpens, (which is a measure somewhat bigger then our Acre) assigneth 47 millions, which is neer a fourth part of the whole, to the Gallican Clergy. But which of these soever it be we think fit to stand to, it is resolved by them all that the Baïse-maine, which consists of offerings, Churchings, Burialls, Diriges, and such other casualties, amounteth to as much per annum, as their standing rents: upon which ground, Sir Edwin Sandys computeth their Revenue at six millions yearly. In Italy, besides the temporall estate of the Popes of Rome, the Clergy are conceived to have in some places a third part of the whole; but in most a moyetic. In Spain, the certaine rents of the Archbishoprick of Toledo, are said to be no lesse then 300000 Crowns per annum; which is far more then all the Bishops, Deans, and Preben-

Prebendaries, do possesse in *England*. In *Germany*, the Bishops for the most part are powerfull Princes; and the *Canons* of some Churches of so faire an *Intrado*, and of such estimation amongst the people, that the Emperours have thought it no disparagement to them, to have a *Canons* place in some of their Churches. And as for the *Parochial* Clergy in these three last countries, especially in *Spain* and *Italy*, where the people are more superstitious then they be in *Germany*, there is no question but that the *Vails* and *Casualties* are as beneficiall to them, as the *Baise-main* is to the *French*.

But here perhaps it will be said that this is nothing unto us of the Realm of *England*, who have shook off the superstitions of the Church of *Rome*, and that our pains is spent but to little purpose, unlesse we can make good our *Thesis* in the Churches *Protestant*. We must therefore cast about againe: and first, beginning with *France*, as before we did, we shall finde that those of the *Reformed* party there, not onely pay their *Tithes* to the *Beneficiary*, who is presented by the Patron to the Cure or title; or to the Church or Monastery to which the *Tithes* are settled by *Appropriations*; but over and above do raise an yearly maintenance for those that minister amongst them. Just as the *Irish* *Papists* pay their *Tithes* and duties unto the *Protestant* Incumbent, and yet maintain their own Priests too by their gifts and offerings; or as the people in some places with us in *England*, doe pay their tithes unto the Parson or Vicar whom the Law sets over them, and raise a contribution also for their *Le-flower*, whom they set over themselves. In other Countries where the supream Governours are *Reformed* or *Protestant*, the case is somewhat better with the common people, although not generally so easie as with us in *England*. For there the *Tithes* are taken up by the Prince or State, and yearly pensions assigned out of them to maintain the *Ministers*; which for the most part are so small, and so far short of a *Competencie* (though by that name they love to call it) that the Subject having paid his *Tithes* to the Prince or State, is faine to adde something out of his purse, towards the mending of the Stipend. Besides, there being for the most part in every Church two distinct sorts of *Ministers*, that is to say, a *Pastor* who hath Cure of souls, and performs all *Ministeriall* offices in his congregation; and a *Doctor* (like
our

our *English* Lectures, which took hint from hence) who onely medleth with the Word. The *Pastor* onely hath his Stipend from the publick treasure; the *Doctor* being maintained wholly (as I am credibly informed) at the charge of the people: and that not onely by the bounty or benevolence of landed men, but in the way of *Contribution*, from which no sort of people of what rank soever, (but such as live on alms or the poor mans box) is to be exempted. But this is onely in the Churches of *Calvins* platform, those of the *Lutheran* party in *Denmark*, *Swedish* land, and high *Germany*, having their *Tithes* and Glebe as they had before; and so much more in offerings then with us in *England*, by how much they come neerer to the Church of *Rome*, both in their practise and opinions, (especially in the point of the holy Sacrament) then the *English* doe. And as for our dear brethren of the *Kirk* of *Scotland*, who cannot be so soon forgotten by a true born *English* man, the *Tithes* being settled for the most part on *Religious* houses, came in their fall, unto the Crown, and out of them a third was granted to maintain their *Ministrie*: but also ill paid while the *Tithes* remained in the Crown, and worse then alienated to the use of private Gentlemen, that the greatest part of the burden for support of the *Ministrie*, lay in the way of contribution, on the backs of the people. And as one illexample doth beget another, such Lords and Gentlemen as had right to present to Churches, following the steps of those who held the *Tithes* from the Crown, soon made lay-fees of all the *Tithes* of their own demesnes and left the *Presentee* such a sorry pittance, as made him burthensome to his neighbours for his better maintenance. How it stands with them now since these late alterations, those who have took the *Nationall covenant*, and I presume are well acquainted with the *Discipline* and estate of the *Scottish Kirk* (which they have bound themselves to defend and keep) are better able to resolve us. And so much for the proof of the first proposition, namely, That never any *Clergie* in the Church of God, hath been, or is maintained with lesse charge of the *Subject*, then the established *Clergie* of the Church of *England*. And yet the proof hereof will be more convincing, if we can bring good evidence for the second also: which is,

II. That there is no man in the Kingdome of England, who payeth any thing of his owne towards the maintenance and support of his Parish Minister, but his Easter-offering.

And that is a *Paradox* indeed, will the Reader say. Is it not visible to the eye, that the *Clergie* have the tenth part of our corn and cattell, and of other the increase and fruits of the earth? Doe not the people give them the tenth part of their estates, saith one of my pamphlets? Have they not all their livelihoods out of our purses, saith another of them? Assuredly neither so, nor so. All that the *Clergie* doth receive from the purse of the Subject, for all the paines he takes amongst them, is two pence at Easter. He claims no more than this as due, unlesse the custome of the place, (as I think in some parts it is) bring it up to six pence. If any thing be given him over this by some bountifull hand, he takes it for a favour, and is thankfull for it. Such profits, as come in by *Mariages*, *Churchings*, and *Funerall Sermons*, as they are generally small, and but accidentall: so he is bound unto some speciall service and attendance for it. His constant standing fee, which properly may be said to come out of the Subjects purse for the administration of the Word and Sacraments, is nothing but the *Easter-offering*. The *Tithes* are legally his own, not given unto him by the Subject, as is now pretended, but paid unto him as a rent-charge laid upon the land; and that before the Subject, either Lord or Tenant, had any thing to do in the land at all. For as I am informed by Sir *Edw: Coke* in his Comment upon *Littletons Tenures*, li. 1. cap. 9. Sect. 73, fol. 58. It appeareth by the *Laws* and *Ordinances* of ancient Kings, and specially of King *Alfred*, that the first King of this Realm had all the lands of England in *Demefne*, and les grands manours & royalties, they reserved to themselves, and with the remnant they for the defence of the Realm enfeoffed the Barons of the Realm with such jurisdiction as the court Baron now hath. So he, the professed Champion of the Common laws. And at this time it was, when all the lands in England were the Kings *Demefne*, that *Ethelwolp*, the second Monarch of the *Saxon* race (his father *Egbert* being the first which brought the former *Heptarchie* under one sole Prince) conferred the *Tithes* of all the kingdome

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upon

upon the Church, by his royall Charter. Of which, thus Ingulph Abbot of Crowland an old Saxon writer: i An. 855. (which was

i Anno 855. Rex Ethelwulfus, omnium Prælatorum & Principum suorum qui sub ipso variis Provinciis totius Angliæ præerant gratuito Consensu, tunc primo cum decimis terrarum & bonorum aliorum sive catallorum, universam dotavit Ecclesiam per suum Regium Chirographum. Ingulph.

k Decimavit de omni possessione sua in partem Domini, & in universo regimine Principatus sui sic constituit. Ethelward.

l Æthelwulfus Rex decimam totius Regni sui partem, ab omni Regali servitio & tributo liberavit, & in sempiterno Graphio in Cruce Christi, pro Redemptione Animæ suæ & Prædecessorum suorum uni & trino Deo immolavit. Florent. Wicgorn.

m Totam terram suam propter amorem Dei & Redemptionem at opes Ecclesiarum decimavit. Henr Huntingd.

his whole dominions to the use of the Church. But what need search be made into so many Authors, when the Charter it selfe is extant in old Abbot Ingulph, and in Matthew of Westminster, and in the Leiger book of the Abbey of Abingdon? which Charter being offered by the King on the Altar at Winchester, in the presence of his Barons, was received by the Bishops, and by them sent to be published in all the Churches of their severall Diocesses: a clause being added by the King (saith the Book of

n Qui augere voluerit nostrā donationem, augeat omnipotens Deus dies ejus prosperos; si quis vero mutare vel minuire præsumpserit, noscat se ad Tribunal Christi redditurū rationē, nisi prius satisfactione emendaverit.

the 18 of his reign) King Ethelwulph with the consent of his Prelates & Princes which ruled in England under him in their severall Provinces, did first enrich the Church of England with the tithes of all his lands and goods, by his Charter Royall. Ethelward, an old Saxon, and of the blood Royall, doth expresse it thus k: He gave the tithes of his possessions for the Lords own portion, and ordered it to be so in all the parts of the Kingdome under his command. Florence of Worcester in these words:

l King Ethelwulfe for the Redemption of his own soul, and the souls of his Predecessors, discharged the tenth part of his Realm of all tributes and services due unto the Crown, and by his perpetuall Charter signed with the signe of the Crosse offered it to the three-one God. Roger of Hovenden hath it in the selfe same words; and Huntingdon more briefly thus; m that for the love of God, and the redemption of his soul, he tithed

his whole dominions to the use of the Church. But what need search be made into so many Authors, when the Charter it selfe is extant in old Abbot Ingulph, and in Matthew of Westminster, and in the Leiger book of the Abbey of Abingdon? which Charter being offered by the King on the Altar at Winchester, in the presence of his Barons, was received by the Bishops, and by them sent to be published in all the Churches of their severall Diocesses: a clause being added by the King (saith the Book of Abingdon) that whosoever added to the gift n, God would please to prosper and increase his dayes; but that if any did presume to diminish the same, he should be called to an account for it at Christs judge.

judgement seat, unlesse he made amends by full satisfaction. In which, as in some other of the former passages, as there is somewhat favouring of the errour of those darker times, touching the merit of good works; yet the authorities are strong and most convincing for confirmation of the point which we have in hand.

Now that the King charged all the *lands* of the Kingdome with the payment of *tithes*, and not that onely which he held in his own possession, is evident both by that which was said before from Sir *Edw: Coke*, and by the severall passages of the former Authors. For if all the lands in the kingdome were the Kings *Demesnes*, and the King conferred the *tithes* of all his lands on the Church of God, it must follow thereupon that all the lands of the Realm were charged with *tithes* before they were distributed amongst the *Barons* for defence of the kingdome. And that the lands of the whole Realm were thus charged with *tithes*, as well that which was parted in the hands of tenants, as that which was in the occupancy of the King himselve, the words before alleged doe most plainly evidence, where it is said that he gave the *tenth* of all his lands, as *Ingulph*; the *tithe* of his whole land, as *Henry of Huntingdon*; the *tenth* part of his whole kingdome, as in *Florence of Worcester*; the *tenth* part of the lands throughout the kingdome, in the *Charter* it selfe. And finally, in the Book of *Abingdon*, the Charter is ushered in with this following title, viz. *Quomodo Ethelwulfus Rex dedit decimam partem regi sui Ecclesiis*, that is to say, how *Ethelwulf* gave unto the Church the *tenth* part of his kingdome. This makes it evident, that the King did not onely give *de facto*, the *tithe* or the *tenth* part of his whole Realm to the use of the Clergy; but that he had a right and a power to do it, as being not onely the *Lord Paramount*, but the *Proprietary* of the whole lands; the Lords and great men of the Realm not having then a property or estates of permanency, but as accomptants to the King, whose the whole land was. And though it seems by *Ingulph* their consents were asked, and that they gave a free consent to the Kings Donation; yet was this but a matter of form, and not simply necessary, their approbation and consent being only asked, either because the King was not willing to doe any thing to the disherison of his Crown, without the liking and consent of the Peers; or that having their

o Ut im-
primis de
meo pro-
prio red-
dant Deo
decimas ;
& Episco-
pi mei simi-
liter faci-
ant de suo
proprio, &
Alderman-
ni mei, &
Præpositi
mei.

consent and approbation, they should bee barred from pleading any *Tenant-right*, and be obliged to stand in maintenance and defence thereof against all pretenders. And this appears yet further by a Law of King *Athelstan*, made in the year 930, about which time not only the Prelates of the Church, as formerly, but the great men of the Realm, began to be settled in estates of permanency, and to claim a *property* in those lands which they held of the Crown ; and claiming, so begun (it seems) to make bold to subduct their *tithes*. For remedy whereof, the King made this Law, commanding all his Ministers throughout the kingdome, that in the first place they *should pay the tithes* of his own estate, (that is to say, that which he held in his own hands, and had not estated out to his Lords and Barons) and that the Bishops did the like of that which they held in right of their Churches ; and his Nobles and Officers of that which they held in property, as their own possessions or inheritance. By which we find that *tithes* were granted to the *Clergy* out of all the lands in the kingdome, and the perpetuall payment of them laid as a *rent-charge* on the same, by the bounty and munificence of the first *Monarchs* of this Realm, before any part thereof was demised to others. And if perhaps some of the *great men* of the Realm had estates in *property* (as certainly there were but few, if any, which had any such estates in the times we speake of) they charged the same with *tithes* by their own consent, before they did transmit them to the hands of the Gentry, or any who now claim to lay hold under them.

So then, the land being charged thus with the payment of *tithes*, came with this clog unto the *Lords* and *great men* of the Realm ; and being so charged with *tithes* by the Kings and Nobles, have been transmitted and passed over from one hand to another, untill they came to the possession of the present owners. Who whatsoever right they have to the other nine parts, either of fee-simple, lease, or copy, have certainly none at all in the *tithe* or *tenth*, which is no more theirs, or to be so thought of, than the other nine parts are the *Clergies*. For whether they hold their lands at an yearly rent, or have them in fee, or for term of life, or in any other tenure whatsoever it be, they hold them, and they purchased them on this tacite condition, that besides the *rents* and *services* which they pay to the

the Lord, they are to pay unto the *Clergie*, or unto them who do succeed in the *Clergies* right, a *tenth* of all the fruits of the earth, and of the fruits of their cattell, and all creatures *tithe-able*, unlesse some ancient custome or prescription doe discharge them of it. And more then so, whether they hold by yearly rent, or by right of purchase, they hold it at lesse rent by far, and buy it at far cheaper rates, because the land it selfe and the stock upon it is chargeable with *tithes*, as before was said; than they would doe, or could in reason think to doe, were the land free from *tithes*, as in some places of this Realm it is. To make this clearer by example of an house in *London*, where, according to the rent which this house is set at, the *Minister* hath 2 s. 9 d. out of every pound in the name of a *tithe*: Suppose we that the rent of the house be 50 l. the *Ministers* due according unto that proportion, comes to 6 l. 17 s. 6 d. yearly; which were it not paid, and to be paid by law to the *Parish-Minister*, there is no question to be made, but that the Landlord of the house would have raised his rent, and not content himselfe with the 50 l. but look for 56 l. 17 s. 6 d. which is the whole rent paid, though to divers hands. And if this house were to be sold at 16 years purchase, the *Grantee* could expect no more then 800 l. because there is a rent of 6 l. 17 s. and 6 d. reserved to the *Minister* by Law, which is to be considered in the sale thereof; whereas if no such rent or *tithe* were to issue out of it, he would have as many years purchase for the summe remaining, which would inhaunce the price 110 l. higher than before it was. Now by this standard we may judge of the case of lands, though by reason of the difference of the soil, the well or ill husbanding of grounds, and the greatnesse or smalnesse of the stock, which is kept upon them, it cannot be reduced to so clear a certainty. But whatsoever the full *tithe* of all be worth to the *Minister*, we may undoubtedly conclude, that if so much as the *tithe* comes to yearly, were not paid to him, the *Landlord* would gain it in his rent, and the *Grantee* get it in the sale: no benefit at all redounding to the *Tenant* by it, nor any unto him that buyeth it. Or if we will suppose with one of my pamphlets, (and let it be supposed this once for our better proceeding) that he who officiates in a parish where *tithes* are paid in kind without any subtractions, hath the fift part of every

The undeceiving of the People

landed mans estate, that is to say, four pounds in every 20 l. *per annum*: the *Purchaser* or *Tenant*, be he which he will, may positively build on this in his better thoughts, that if four pounds in twenty were not paid to the *Minister*, the *Tenant* must pay to his *Landlord*, and the *Purchaser* must buy it at the same rates, as he did the rest of the land. But being that neither the *Tenant* pays rent for it, nor the *Purchaser* hath it in his grant from him that selleth the land unto him: the *tithe* of the increase of their land and stock, and other creatures *titheable* in their possession can be none of their own; but must be his, and onely his, whom the munificence of Kings and Princes, confirmed by so many Laws and Statutes, have conferred it on. *His* part indeed it is, not *ours*, (not the tenth part of our estates, as my pamphlet saith) &c he receives it of us as a rent or duty, transmitted to us with the land from one hand to another; not as a matter of gift, or an act of courtesie.

If then we pay not any thing of our own to the *Parish-Minister*, which ariseth to him from the increase of corn and cattell, and other creatures *titheable* by the Law of the Land; I think it cannot be affirmed by discerning men, who are not led aside by prejudice and prepossessions, that we give any thing at all of *our own* unto them, more than our *Easter-offering*, be it more or lesse. 'Tis true, some Statutes have been made about the payment of *personall tithes*, out of the gains arising in the way of *trade*; and I remember Dr *Burgesse* writ a book about it, for which he stands as highly censured by the *Independent* p, as for other things by those of the *Prelaticall* party. But then I think it is as true, that either those Statutes were drawn up with such *reservations*, or men of *trades* have been so backward to conform unto them, that litle or no benefit hath redounded by them to the *Parish-Minister*, more than to shew the good affections which the *Parliaments* of those times had unto the *Clergie*. And if we pay nothing of our *own* towards the maintenance of the *Clergie*, out of the increase of our grounds and stock, as I have plainly proved we doe not; and that no benefit come unto them from the gains of *trading*, as I think there comes not: if those small *vails* and *casualties* which redound unto him from *Marriages*, *Churchings*, and the like occasions, be given unto him for some speciall service which he doth perform, and not for his administration of the Word and Sacraments; I hope my second

p As in the Book called Tithes-gatherers no Gospel-officers.

Proposition hath been proved sufficiently, namely, that there is no man in the kingdome of *England* who payeth any thing of his own towards the maintenance of his *Parish-Minister*, but his *Easter-offering*: If so, as so it is for certain, there hath beene litle ground for so great a clamour as hath been lately raised about this particular: lesse reason to subduct or to change that maintenance which the piety of our Kings have given, and the indulgence of succeeding Princes have confirmed in Parliament, without any charge unto the subject. Which change, though possibly some specious colours may be put unto it, will neither be really beneficiall to the *Clergy* or *Laity*. And that conducts me on to my last *Proposition*, viz.

III. *That the change of Tithes into Stipends will bring greater trouble to the Clergy, than is yet considered; and far lesse profit to the Countrey, than is now pretended.*

This is a double *Proposition*, and therefore must be looked on in its severall parts: first, in relation to the *Clergie*, whose ease is very much pretended, and next in reference to the *Occupant*, whose profit onely is intended in the change desired. It is pretended for the *Clergie* q, to be a very difficult thing to know the dues demandable of their severall parishes, that it maketh them too much given unto worldly things, by looking after the inning and threshing out of their corn; and doth occasion many scandalous and vexatious suites betwixt them and their neighbours: all which they think will be avoided, in case the *Ministers* were reduced to some annuall stipend. And to this end it is propounded by the *Army* in their late *Proposals*, that the unequall, troublesome, and contentious way of *Ministers* maintenance by Tithes, may be considered of, (in Parliament) and a remedy applied unto it. But under favour of the *Army*, and of all those who have contrived the late *Petitions* to that purpose, I cannot see but that the way of maintenance by annuall stipends will be as troublesome, unequall, and contentious too, as that of Tithes by Law established; especially if those annuall stipends be raised according to the platform which is now in hand. For, as far as I am able to judge by that which I have seen and heard from the chief contrivers, the design is this, A valuation to be made of every benefice over all the kingdome, according to the worth thereof one year with another; a yearly summe according to that valuation to be raised

q As in the Kentish Petition and other projects of that kind.

The undeceiving of the People

raised upon the lands of every parish, which now stand chargeable with *Tithes*; the money so assessed and levied, to be brought into one common treasure in each severall County and committed to the hands of speciall *Trustees* hereunto appointed; and finally, that those *Trustees* doe issue out each halfe year such allowances to the *Ministers* of the severall *Parishes*, respect being had unto the deserts of the person and the charge of his family, as they think fittest: yet so, that the *Impropriators* be first fully satisfied according to the estimate of their *Tithes* and *Glebe*. This is the substance of the project. And if the moneys be assessed in the way proposed, only upon the *landed men*, whether Lords or Tenants, and not upon *Artificers*, handicrafts, and men of mysterious trades, who receive equall benefit by the *Ministers* labours; the way of maintenance by *stipends* will be as *unequall* altogether, as by that of *tithes*. And if it be but as *unequall*, I am sure it will be far more troublesome. For now the *Minister* or *Incumbent* hath no more to doe, but to see his corn brought in and housed (being to be cut and cocked to his hand both by law and custome) and being brought in, either to spend it in his house, or sell the residue thereof to buy other provisions. Which if he think too great an avocation from his studies, he may put over to his wife, or some trusty servant, as Gentlemen of greater fortunes doe unto their *Bailiffs*. And I my selfe know divers *Clergie men* of good note and quality, to whom the taking up of *Tithes* brings no greater trouble, than once a month to look over the accompts of their servants: besides, that many of them, keeping no more in their hands, than what will serve for the necessary expence of household, let out the rest unto some neighbour at an yearly rent. But when the *Tithes* are turned to money, and that the *Minister* hath neither corn nor hay, nor any other provision for expence of household, but what he buyeth by the penny: what an *unreasonable trouble* must it needs prove to him to trudge from one market to another, for every bit of bread he eats, and every handfull of malt which he is to spend? And if corn happen to be dear, (as it is at this present) one quarter of a years provisions bought at the price of the market, may eat out his whole years allowance. Besides, I would fain learn, for I know not yet, whether the valuation be to be made yearly, and to hold

no longer than that year, or, being once agreed on, to endure for ever. If it be made from year to yeare, either the *Minister* must be at a certain trouble in driving a new bargain every year, with each severall and respective *Occupant* within the parish; or at a greater trouble in attending the *Trustees* of the County, till they have list and leisure to conclude it for him. But if the valuation once made be to hold for ever, which is I think the true intent of the designe; I would fain know, in case the price of all commodities should rise as much by the end of the next hundred years, as it hath done in the last, and so the next hundreds after that; how scant a pittance the poor Minister will have in time, for the subsistence of himselfe and his family-charge. For since the 16 of King *Henry* the 8th when a survey was taken of all the spirituall promotions in this kingdome, and the clear yearly value of each returned into the Court of the *Exchequer*, the prices of commodities have been so inhaunced, that had not Benefices been improved proportionably, but held unto the valuation which is there recorded, the *Ministry* in generall had been so poor, so utterly unable to have gone to the price of the markets, that many must have digged or begged for an hungry livelihood.

And yet we doe not see an end of the mischief neither; for when the *Tithes* are changed to a sum of money, and the money brought into a common bank or *Treasury*, the *Minister* will be sure to undergo a certain losse, and be vexed with more uncertain troubles. For when this *Clergie-office* is once erected and settled in a constant course or method, as all offices be; there must be *Treasurers*, *Receivers*, *Tellers*, *Auditours*, besides under-offices, in each severall Countie: every of which will look to have some benefit by his place and office, if not his whole subsistence by it. And I would fain know of these grand *Projectors*, by that time every one of these Cooks hath licked his fingers, and each *Cerberus* hath had his mouth full; how pitifully short the *Commons* must needs prove to the hungry *Clergie*, who are to live on the remainder. Now as the losse is more than certain, so will the trouble be as great as the losse, and no lesse certain too, though it be uncertain. For when the poor *Clergie-man* hackneyeth to receive his *Stipend*, how many put-offs shall he finde, ere he speed of his businesse. For either Mr *Treasurer* is not at leisure, or the

The undeciving of the People.

money is not yet come in, or better men than he must be sped before him: and having danced a fortnight in this attendance, may possibly be forced to a composition, and take eggs for his money, or else pay very dearly for his expedition. Such courses have been formerly complained of in the Kings Exchequer; Committees in the Countrey are not free from the like complaints: and much I feare, lest this new office prove as full of delays and trouble (for the best of us are but men, and subject to corrupt affections) as either of the others have been found to be. But then, if Mr Treasurer have a further power either of augmentation or of diminution, according as he judgeth of the Ministers diligence, or looks upon him in respect of his charge and family: what a base vassallage and thraldome must the poore Clergie-man be brought to, in having such a Super-Intendent, to judge of his parts and diligence, or to assigne him an allowance for his wife and children? How punctually must Mr Treasurer be attended and crouched unto, gifted, and bribed from time to time, either in hope to have the yearly Stipend mended, or else for feare to have it lessned? The Chancellors were thought to Lord it with too high an insolency, when the poor Country-Minister did appear before them. But these who are to bear the bag, and upon whom the Clergie must depend for a poor subsistence, will be sure to Lord it over them with contempt enough; more than the Chancellor or Bishop in the worst times of their Government: in case at last they do not think all wast which is given to Christ, under pretence of keeping it for more pious uses, And what a trouble and vexation to ingenuous minds this must needs be thought, let the Reader judge.

So then, the way of Ministers maintenance by yearly Stipends being as unequall, and more troublesome then that of Tithes; let us next see whether it may not prove as contentious also. Tis true indeed, there have been many suits in the Courts of Westminster, between some Incumbents and their neighbours about matter of Tithes; but if it be examined where the fault lieth most, I doubt it will be rather found to proceed out of covetousnesse in some parishioners, than any difficulty in discovering the demandable dues, or any contentiousnesse in the Ministers. For many Countrey people reckoning all good gains of which they can defraud the Parson, are apt enough on all occasions

to subduct their *Tithes*, and either to pretend *customs*, or plead *prescriptions*, to decline the payment. And though they commonly attempt it first in such trifling matters, as are not considerable in themselves, and would bring a scandal on the *Minister*, should he be too strict, and trouble them for matters of so sleight a nature: yet when he looks upon the consequent, and that the withholding or subducting of those *petit Tithes*, is but to make a way for the rest to follow; hee findes more reason to insist on a punctuall payment, then otherwise the nature of the thing would bear. And if a suit ensue upon it, I see not why it should be charged upon the *Minister*, who is accomptable to God, the Church, and his whole succession, from any diminution of the *Churches* rights, by his remissnesse or connivence. But wheresoever the fault lies, *contentious suits* doe sometimes happen, there is no question of it. And can we think *contentions* will not also rise about the payment of the *Stipends*? Some men conceive themselves to be over-rated, others are apt enough to think that the *Tradesman* who gets more by his *Shop*, than they doe by the *Plough*, should be as liable as themselves to this common burden; and some beleiving that no *Tithes* are due at all, will neither pay in kind, or money. Some course must then be taken to inforce a payment, where payment is denyed upon these pretentions: and there is no *compulsive* course without some contention. And then supposing that some course must be taken to inforce a payment, (as I can see no hope how it wil be avoyded) I would next know by whom this course must be pursued. If by the *Trustees* for the County, they will be like to prove but ill *solicitors* in another mans businesse, as being to get nothing but their pains for their labour; besides that, spending, as they must, on the common stock (and men we know, are very apt to cut large thongs out of another mans leather) the bill of charges for one suit, may possibly devour the fruits of the whole Benefice. If by the *Minister* himsele, as it is most likely, we are but where we were before, and by avoyding one *contention* for *Tithes* in kind, the *Minister* must be ingaged in another for *Tithes* in money, which comes all to one. For that such suits will follow on this alteration, I look on as a matter unavoidable; considering especially, how infinitely the Countrey-man, who aimes at nothing in

The undeceiving of the People

the change but his gain or profit, will finde himselfe deceived of his expectation, and consequently will be more stubborn and untractable when he seeth his error.

For that the change of *Tithes* into *annuall Stipends* will not be so much unto his profit as he doth expect, & hath been intimated to him by some leading men, who have the hammering of the plot, will be no hard matter to demonstrate. I know that nothing is pretended openly in the alteration, but that the *Occupant* may have his *Tithes* at a certain rent; and not be troubled to expect till the *Parson* comes to set out his dues. But I know too, that generally they have been fed with a secret hope, that if the *Parliament* prevailed in the present war, they then should pay no *Tithes* at all, but every man of what estate or trade soever, should be contributory to the charge of the *Ministers* maintenance. Just so the Prince of *Orange* dealt with the *Boors* of *Holland*: assuring them, that if they prospered in the war against the King of *Spain* (which was then in hand) they should pay no *Tithes* unto their *Ministers*; and in the meantime that the *Tithes* should be taken up towards the maintenance of the warre for the common liberty. But when the war was brought to so faire an issue, that the *Boor* thought to be exempted from the payment of *Tithes*: Answer was made, that they should pay none to the *Minister* as they had done formerly, whereby their *Ministers* in effect were become their Masters; but that the *Tithes* were so considerable a Revenue, that the *State* could not possibly subsist without them; that therefore they must be content to pay them to the *States Commissioners*, as they had done hitherto, and that the *State* would take due care to maintain a *Ministry*. By means whereof they doe not onely pay their *Tithes*, as in former times: but seeing how short the publick allowance made their *Ministers*, doth come of that which some are pleased to call a *competency*, they are constrained (as it were) out of common charity, if not compelled thereto by Order, to contribute over and above, with the rest of the people, for the improvement and increase of the *Ministers* pension. And so it was in *Scotland* also, after the *Lords of new erection* had ingrossed the *Tithes*. I cannot say that there is any such designe as to annex the *Tithes* to the Crown, (though if they be taken from the *Clergie* they ought of common right to returne againe unto the

the Crown, from whence they came) But I dare say the *Landholder* will conceive himselfe as much defrauded of his expectation, as if there was: and when he findes, that instead of paying no *Tithes* at all, he is to pay a valuable consideration in money for them, will think himselfe so far from being beholding to the *Undertakers* of this project, that he will think the old way better, and more easie to him. His *money* he accompts his own, and parts as sadly from it as from so much of his bloud. The *Tithes* he looks upon as another mans, which never were in his possession, or to be reckoned of as a part of himselfe; and therefore lets them goe without griefe or trouble. And I have marked it commonly amongst my neighbours (who I beleve are of the same temper with other *Occupants*) that the same men who took no thought for parting with their *Tithes* in kindes, having compounded for them at a rate in money, invented more delays, and made more excuses, to put the payment off for a weeke or two, and so from one day to another, than for the payment of their *Tithes* in all their life time. So dear a thing is money to us Countrey people, that he who shall perswade us to redeem a supposed inconvenience with a reall and a constant expence of treasure, will be counted but an *evill Counsellor*. A visible evidence whereof we have now amongst us. For though the *quartering of Souldiers* be the heaviest bondage that ever a free-born people did languish under, and such as men of meanes and quality would buy out upon any terms: yet generally the Countrey-man had rather make himselfe a slave, and his wife a drudge, and let them spend upon his victualls, than part with money to remove them to some other place. My inference here-upon is this; either the valuation of each severall Benefice will be true and reall to the worth, or not. If not, it may redound indeed to the Ploughmans profit, but then it comes accompanied with a *publick fraud*, which I beleve no *Christian* State will be guilty of. And on the other side, if the rates be made according to the full worth of the Benefice, it will be little to the profit of the Husbandman; who might have farmed his *tithes* as cheap of the Parson or Vicar; besides the heart-grief it will be unto many of them to part with ready money for a thing of convenience, without which they might live as happily as their fathers did.

The undeceiving of the People

And if it be not to the *profit* of the Ploughman this way, I am sure that in another way it will not be to his *content* or his *profit* either. For taking it for granted, as I think I may, that I have hit on the designe which is now on foot, that is to say, that the yearly profits of each Benefice in every County, be brought into one common bank or treasury within the County, and then disposed of by *Trustees*, according as they judge of the deserts of the person, and take into consideration his family-charge: it may so happen, (and will doubtlesse) that in a parish where the tax or sessement cometh to 400 l. *per annum*, the *Minister* may not be allowed above an hundred. The residue will be wholly in Mr *Treasurers* power, either to feast with his friends, or lay up for his children; or at the best to settle it on such who relate unto him, or can make means and friends to enlarge their pensions, though such perhaps as were never seen nor heard of by the *parish*, whence the mony comes. And if men think it as it is, an ill peece of husbandry, to have the soil carried off their own land, and laid on anothers, to the impoverishing of their own, and enriching of his: I cannot see but that it will be thought a worse peece of husbandry, and prove of very ill digestion to most Countrey stomachs; to have the fat of their livings carried to another place, and given unto a man whom they never saw, and who is never like to feed their soules with the bread of life, or their bodies with the life of bread: their own poor *Minister* mean while, from whom they have reason to expect it, being so discouraged and impoverished that he can doe neither. For whereas those who were possessed of the richer benefices, did use to keep good hospitality, to entertain their neighbours and relieve their poor, and doe many other good offices amongst them as occasion served, both to the benefit and comfort of all sorts of *parishioners*: it may so happen, and it will (as before I said) that the *Minister* may be so ill befriended by Mr *Treasurer*, and the rest of the *Trustees* for the County, that in stead of being either a benefit or a comfort to them, in the way proposed, he may prove a burden, and a charge. And though I doubt not but as great care will be taken, as can be desired in the choice of those who are to have the disposing of the publick monies: yet to suppose that men once settled in an office of such trust and power, may not be subject unto partialities and

corrupt affections, were an imagination fitter for the Lord Chancellor *Verulam's* new *Atlantis*, or Sir *Thomas More* his predecessors old *Vtopia*, or a *Platonick* Common-wealth; then the best-tempered government in the Christian world. For my part looking into the design with the best eyes I have, and judging of it by the clearest light of understanding, which God hath given me, I am not able to discern but that the change of *Tithes* into *Stipends* (in the way propounded) will bring greater trouble to the *Clergy* then is yet considered; and far lesse profit to the countrey then is now pretended: which is the third and last of my *Propositions*, and is, I hope, sufficiently and fully proved, or at the least made probable, if not demonstrative.

I have said nothing in this Tract of the right of *Tithes*, or on what motive or considerations of preceeding claim, the Kings of *England* did conferre them upon the *Clergie*: contenting my selfe at this time with the matter of fact, as namely, that they were settled on the *Church* by the Kings of this Realm, before they granted out estates to the *Lords* and *Gentry*, and that the Land thus charged with the payment of *Tithes*, they passed from one man to another, untill it came unto the hands of the present *Occupant*; which cuts off all that claim or title which the misperswaded subject can pretend unto them. I know it cannot be denied, but that notwithstanding the said Grants and Charters of those ancient Kings, many of the great men of the Realm, and some also of the inferiour *Gentry* possessed of Manours, before the *Lateran* Councell, did either keep their *Tithes* in their own hands, or make *infeodations* of them to *Religious* houses, or give them to such *Priests* or *Parishes*, as they best affected. But after the decree of Pope *Innocent* the third, (which you may find at large in Sir *Edw: Cokes* Comment upon *Magna Charta*, and other old Statutes of this Realm, in the Chapter of *Tithes*) had been confirmed in that Councell, (*Anno* 1215.) and incorporated into the *Canons* and conclusions of it, the payment of them to the *Minister* or *Parochiall* Priest, came to be settled universally over all the Kingdome: save that the *Templars*, the *Hospitalers*, and *Monkes* of *Cisteaux* held their ancient priviledges of being excepted for those lands which they held in occupancy from this generall rule. Nor have I said any thing of *Impropriations*; partly, because I am perswaded that the *Lords* and *Gentry*, who have

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Ecclesiis
dare. Lind-
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Provenc.
cap. de de-
cimis.

The undeceiving of the People, &c.

have their *Votes* or *Friends* in *Parliament*, will look well enough to the saving of their own *Stakes*; but principally, because coming from the same originall grant from the King to the Subjects, and by them settled upon *Monasteries* and *Religious* houses, they fell in the ruine of those houses to the *Crown* again, (as of due right the *Tithes* should doe, if they be taken from the Clergy;) and by the *Crown* were alienated in due form of Law, and came by many mean conveyances to the present Owners. Onely I shall desire that the *Lords* and *Commons* would take a speciall care of the *Churches* *Patrimony*, for feare lest that the prevalency of this evill humour which gapes so greedily after the *Clergies* *Tithes*, doe in the end devour theirs also. And it concerns them also in relation to their right of *Patronage*, which if this plot go on, will be utterly lost: and Churches will no longer be *presentative* at the choice of the *Patron*; but either made *Elective* at the will of the *People*, or else *Collated* by the *Trustees* of the severall Counties (succeeding as they doe in the power of *Bishops*) or now *Committee-men* dispose of the preferments of the *sequestred* *Clergy*. If either by their power and wisdom, or by the Arguments and Reasons which are here produced, the peoples eyes are opened to discern the truth; and that they be deceived no longer by this popular error, it is all I aim at: who have no other ends herein but onely to undeceive them in this point of *Tithes*; which hath been represented to them as a publick grievance conducing manifestly to the diminution of their gain and profit. If notwithstanding all this care for their information, they will run headlong in the ways of spoil and sacrilege, and shut their eyes against the light of the truth, shine it never so brightly: let them take heed they fall not into that infatuation which the Scripture denounceth, that *seeing they shall see, but shall not perceive*; and that the stealing of this Coat from the *Altars* of God, burn not down their houses. And so I shut up this discourse with the words of our Saviour, saying, that *no man tasteth new wine, but presently he saith, that the old is better*.

F I N I S.